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For Thy Church that evermore
Lifts her holy hands above,
Offering up on every shore
Her pure sacrifice of love;
Lord of all, to Thee we raise
This our grateful psalm of praise.

Central Lutheran Church, Tacoma, Washington

I Thank Thee, Lord

For the things of this life, I thank Thee, Lord:
For the dawn of each new day;
For food and drink to give me strength;
For the sunshine and the clouds and the rain;
For work to do;
For friends to meet;
For problems to solve;
For victories to encourage me;
For defeats to humble me;
For my dear ones—life's greatest gift;
For all this, and more, I thank Thee.

For the things of the Spirit, I thank Thee, Lord:
For the Savior who bought me, guards me, guides me,
For the Word which nourishes me;
For the Sacraments which uphold me;
For the right to speak with Thee in prayer;
For the congregation whose fellowship I share;
For the worship of Thy House;
For the quiet hours in Thy stillness;
For the satisfaction of serving Thee;
For the joy of serving others;
For the wonder of loving and being loved;
For all this, and more, I thank Thee.

For the hope that is mine, I thank Thee, Lord:
For the hope of the sunset's glow;
For the promise of a peaceful eventide;
For the assurance of Thy companionship in the Valley of the Shadow;
For the glory of the Resurrection;
For the anticipation of Thy Presence;
For the promise of Eternity;
For the hope of Heaven;
For all this, and more, I thank Thee.
Amen.

O.G.M.

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Lutheran Herald

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It Is of His Mercy

You and I have been brought up under a great delu-
on. We have been born into an artificial, technical
orld—a very remarkable world where Nature has been
med and made to supply us with an infinite variety
food and clothing and accommodation and means of
avel. By a miracle of human co-operation the neces-
ties and many of the luxuries of life have been put
our disposal. I come down to breakfast and pour
yself a cup of coffee. There it is—quite simple: but
ow does it come about? The coffee was bought in
shop, and the act of buying involves the use of money
nd therefore the whole financial system of modern
an. But how did the coffee come to the shop? Through
complicated commercial system of supply, and by a
stem of transport over land and sea involving the
-operation of thousands of laborers, clerks, engineers,
ivers, sailors, dockers, and others. And behind them
y the work of planters and pickers about whose life
e know practically nothing. The moment I add cream
the coffee another vast system of human co-operation
involved, going back in the end to the birth of a
lf in some part of the state. I stretch out my hand for
piece of bread—and another army of human ingenuity
as been at work from the moment that a farm-laborer
opped some seed into the ground. That is how we live
every moment of the day drawing on the products of
ir technical civilization.

his Is Our Delusion

Our delusion consists in this: that we imagine that
is state of affairs is natural and permanent; that
ops, and water-pipes, and electricity-lines, and plumb-
g and beds and carpets are our birthright. They may
t have been in the beginning, but they are now,
d ever shall be, world without end. We take for
anted a world where everything is "laid on." Food,
thing, education, health services, transport are now
id to be "laid on"—conveying the impression of a
ciety where everything comes through a tap. I remem-
r remarking this modern expression first on joining
e Army, and the slight surprise I felt when a C. O.
d to me: "Chaplain, we've got a service laid on for
nday morning." Even the worship of God apparently
n be laid on, delivered through a pipe for our con-
nience.

But this world where everything is laid on is not the
l world at all. I am not despising for a moment the achievements of modern civilization. (A new kind of hypocrite is the man who composes a violent attack on modern inventions on his typewriter, and then drives in a car to deliver it on the radio.) I simply want to emphasize that our modern way of life, our complicated technical society, has screened us from the basic truth of our precarious position on this planet and our utter dependence upon God.

The Present Sense of Insecurity

That is why I have taken a word from Jeremiah, a writer who lived in a more primitive society, who lived nearer to Nature and real human nature, and for whom little was laid on: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." You can't help feeling as you read the Old Testament that the people who lived then were conscious in a way that we are not of the insecurity of our tenure on earth. Floods and earthquakes, famine and pestilence seemed to be always just 'round the corner, and time and again they looked at one another in relief and awe saying: "It is of the Lord's mercies that we are not consumed."

It was the same in the earlier days of the Church. Men and women lived in the shadow of "the terror by night, the arrow that flieth by day, the pestilence that walketh in darkness, the destruction that wasteth at noonday." Again and again this sense of danger is reflected in their prayers. "Good Lord, deliver us" is the theme. "Protect us"; "Help us"; "Save us." If you read the prayers and sermons of our forefathers at the time of the Reformation you will find that they too had the sense of walking on thin ice, dependent from day to day, from hour to hour on the sustaining hand of God.

The present sense of insecurity which haunts ordinary people is not a new burden laid specially on this generation. The only thing new about it is that it is based on a new and horrible power now within man's grasp—the power to lay civilization in ruins more speedily and totally than ever could be dreamed of before. But Christian people ought not to be overwhelmed by this new feeling of insecurity. We should have known it before—known that men and women at all times are vulnerable beings, exposed to all kinds of dangers, and preserved only by the providence and mercy of

God. "It is of His mercy that we are not consumed." Perhaps the new fear that lies upon mankind is God's way of awaking us from the delusion that our modern civilization is the secure foundation, the rock on which we can rest our hopes.

We need to recover that sense of utter dependence upon God which we find in every book of the Bible, and in the lives of all great Christians. We have to learn to rely finally on nothing but God, and His mercy. And that's not easy. For we've got into the habit as a nation of thinking that reliance upon God is a kind of last resort. When we are called to a national day of prayer a kind of shudder goes through us as if things must have come to a pretty pass if such drastic steps are taken. We pray to God, both as a community and as individuals, when we are in a jam and can think of no way out.

It is good that we should pray then, but we must remember that emergency religion has its limitations. You are not likely to have a strong and sure sense of God's mercy in a crisis if you have left Him out of account in the normal run of life. We need to be in training in our religion as in any other human activity. And that training consists in a habitual, regular remembrance of our dependence upon God.

"It is of His mercy that we are not consumed, because His compassions fail not. They are new every morning." "New every morning." Isn't that a bracing truth to get hold of? The kind of training I referred to might well consist for us in a daily remembrance as we get up in the morning that our life, our health, our affairs, our friends, our concerns and worries are in the hands of God.

The Universal Language of Man's Need

Another way of remembering our dependence upon God is the habit of regular worship when we come together as a family of men, women, and children, and commit ourselves to God in prayer and adoration. It is our way of saying: "O God, there is so much to distract and confuse us during the week; we want to pause for a while and remember that we belong to Thee, and that from day to day it is of Thy mercy that we are not consumed." And sometimes it is helpful for us to link our worship to some special instance of our dependence upon God. What better occasion is there than that of the harvest? For the harvest speaks the universal language of man's need. There may be a vast difference in agricultural method from the mechanized harvesters of today back to the time when Ruth gleaned in the fields of Boaz—but the method is irrelevant; the harvest is still the harvest, the annual bounty yielded by mother earth to her children.

Another symptom of awaking from our delusion about modern society is that we have again becom conscious of the harvest. Harvests are in the news they are not just the subject of songs and paintings an poems. Throughout the world men and women anxiou ly await news of the harvest, for upon it depend quite literally their daily bread. It is coming home t the most city-bred among us that we cannot take fo granted that there will always be food in the shops or i the larder. A harvest-failure on a world scale; the cu ting off of our own supplies of wheat; a breakdow in the delicate mechanism of distribution, and we shoul know hunger—not the petty discomfort of short ration but hunger, starvation. Therefore this day we com with sober gratitude, into the church of God and giv thanks

Our Daily Bread

I have spoken of the need to remember our depen ence upon God. I hardly need to remind Christia people that this spirit utterly possessed our Lord. H was very much aware of the importance of daily brea —there would never be much to spare in the lard at Nazareth when He was a boy—and He taught to pray for it. And He was much concerned with th way men should live together and share the gifts God in peace. But He never for a moment forg His Father in heaven who fed the ravens and clothe the lily. His utter dependence upon God gave Hi that serene and confident attitude to the dangers this world which He is able to bestow on His loy followers. And with it all there went a sense of gra tude and joy. To realize our dependence upon G is a solemn thing but not a sad one.

Do you say grace in your house? I suppose it is habit that has largely died out, as it ought to if be a mere formality. But, whether we do or not, a we truly thankful? Do we honestly remember that is of the Lord's mercies that we have this food; th it's not because we are more worthy people that have more to eat than our brethren in many countri that what we push aside today we might yearn for a future day of need? We can show our gratitude n only in words—and why shouldn't we say our ov private grace for every good thing God gives us, n only food, but homes, and beautiful countryside, a every happy experience?—but also in caring for t needs of others who have not been so fortunate as w That is why from our churches there go out parc of food and clothing throughout the world; why are being given the opportunity of helping those w have been hit by floods, hurricanes, and earthquake those unexpected reminders of our precarious hold this earth. In all these ways we are remembering c dependence upon God and giving Him humble than

(Continued on page 1

Winston Pote from Devaney

Gifts Without Season

Lord, I would thank You for these things:
Not sunlight only, but sullen rain;
Not only laughter with lifted wings,
But the heavy muted hands of pain.

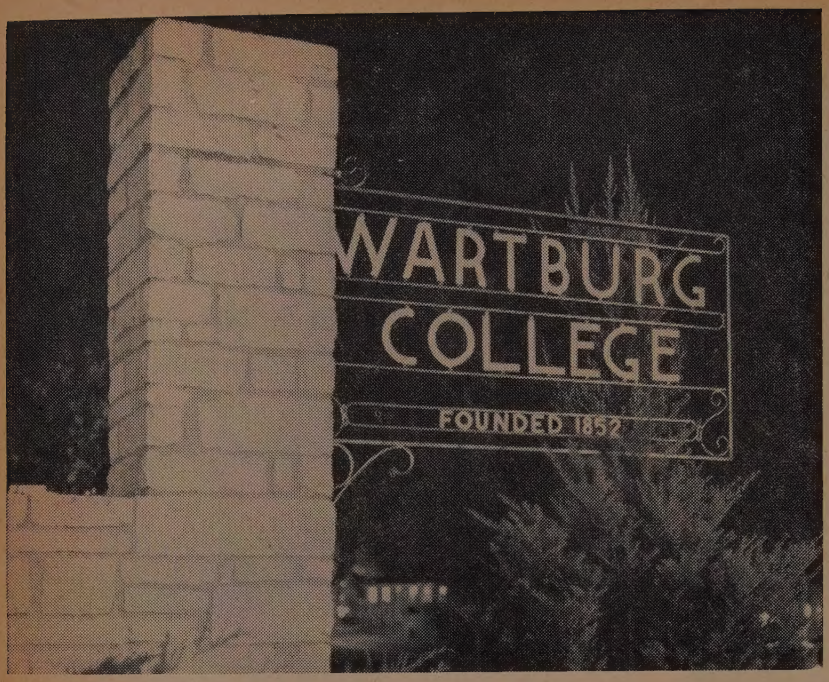
Lord, I would thank You for so much:
The toil no less than the well-earned ease;
The glory always beyond our touch
That bows the head and bends the knees.

Lord, there are gifts of brighter gold
Than the deepest mine or mint can yield:
Friendship and love and a dream to hold,
The look that heartened, the word that healed.

Lord, I would thank You for eyes to see
Miracles in our everyday earth:
The colors that crowd monotony,
The flame of the humblest flower's birth.

Lord, I would thank You for gifts without season:
The flash of a thought like a banner unfurled,
The splendor of faith and the sparkle of reason,
The tolerant mind in a turbulent world!

—Joseph Auslander



Students at Wartburg College in Iowa get a "once-in-a-lifetime" look at world famous artists . . .

Several times each school year more than 3,000 persons crowd into Knight's Gymnasium at Wartburg College, Waverly, Iowa.

The reason: they are attending a performance of the famous "Artist Series" which brings big name entertainers to this Midwestern campus.

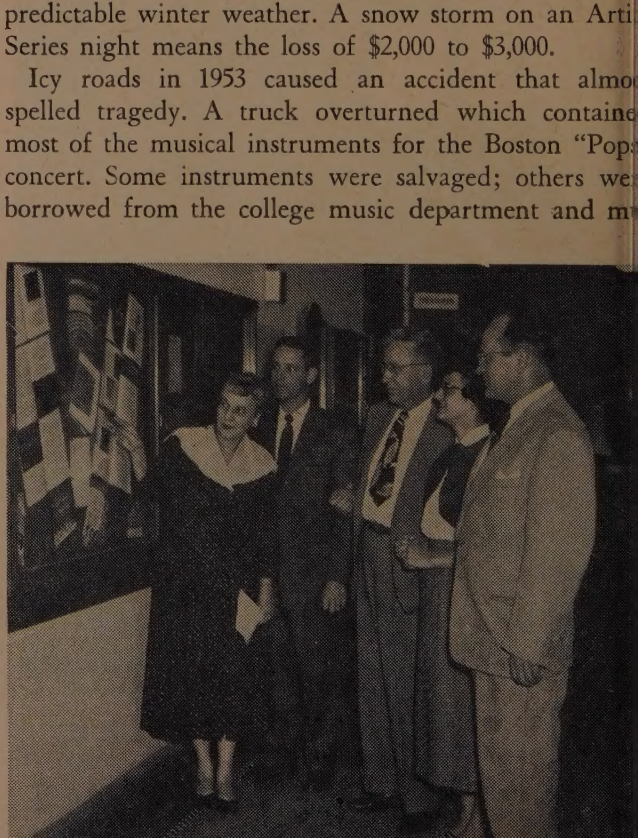
This year is no exception. The series began on October 27 with a performance of "The Rivalry" by Norman Corwin, a dramatization of the Lincoln—Douglas debates of a century ago. The actors were three "greats" of the American stage: Raymond Massey as Abraham Lincoln, Martin Gabel as Stephen Douglas, and Agnes Moorhead as Mrs. Douglas.

But this college of 850 students who constitute one fifth of the population of the town are used to big names. Artist series in the past have brought to Wartburg such personages as Charles Laughton, Carl Sandburg, Drew Pearson; such musical entertainers as the Boston Pops Symphony (five times), the Ballet Russe, the Minneapolis Symphony, and the Robert Shaw Chorale; and shows from far places such as the Vienna Boys Choir, the Marionette Theatre from Salzburg, Germany, and the "Gosskor" from Stockholm, Sweden.

Spark plug of the artist series, considered one of the nation's best, is Dr. Alfred Swensen, head of the college's chemistry department. For the past twelve yea Dr. Swensen has been chairman of the committee c three faculty members and two students that is respon sible for this outstanding campus activity.

Although Wartburg had a "Lyceum" series man years before, it is only during the last decade that th performances have gained nation-wide attention. Th annual budget of the Artist Series, for example, i 1940 was less than $1,000. This year it will top $15,00 This means that every performance must be a succe to break even. One of the biggest headaches is Iowa's u predictable winter weather. A snow storm on an Arti Series night means the loss of $2,000 to $3,000.

Icy roads in 1953 caused an accident that almo spelled tragedy. A truck overturned which containe most of the musical instruments for the Boston "Pop concert. Some instruments were salvaged; others we borrowed from the college music department and m



An Artist Series committee looks over publicity; left to right, Mrs. Florence Hertlein, dean of women; Norman Fintel, director of public relations; President C. H. Becker; a student, Miss Mildred Schulz; and Dr. Alfred Swensen, Artist Series committee chairman.

By William H. Gentz

Culture on the Campus

cians in Waterloo and Waverly, and the show went
. In spite of this beginning, the orchestra has returned
r four seasons and Dr. Swensen looks to Arthur
edler, its conductor, as one of the greatest showmen
at has come to the campus.

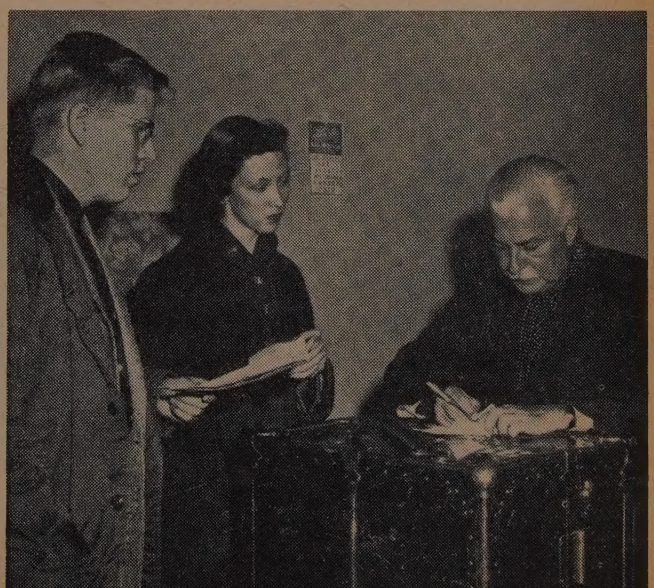
Sometimes artists are not so congenial. Under the
rain of nightly performances and wanting to give
eir best each time, artists sometimes demand accom-
odations and considerations that are impossible. This
quite unusual, however, Dr. Swensen testifies. Most
tists are very friendly and go to all lengths to make
eir stay on the campus pleasant for everyone. Most
them are willing to grant interviews to the campus
riters and to spend hours at autographing programs
ter the performances.

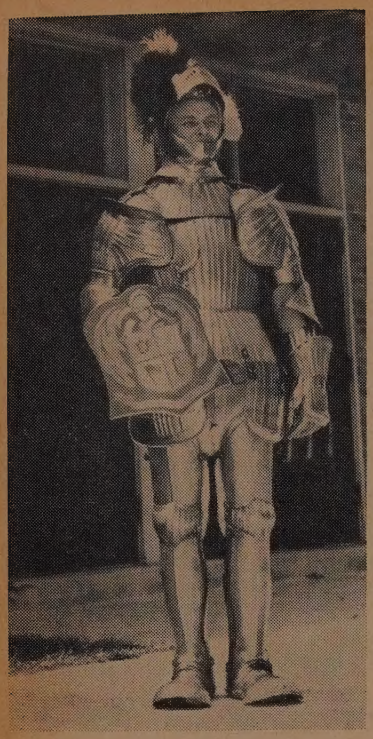
In spite of all the hazards, Wartburg College, and especially the committee in charge of the Artist Series, are willing to go to any length to bring culture to the campus. Most of the students at this college, an institution of the American Lutheran Church, come from small towns where they have had little opportunity to hear or see the type of program that is presented. At Wartburg they get that opportunity.

The series has become well known throughout the state and surrounding area, of course, and as a result most concerts are sell-outs. High schools and colleges send busloads over, and there is a real exodus from nearby Waterloo on "series night."

An interesting by-product is the ushers club which has been organized among Wartburg students. Members of the club are well paid for their services at the series and as a result are able to buy formal attire to wear.

udent ushers show Artist Series visitors to their seats eft); and two Wartburg students get their programs auto-graphed by Arthur Fiedler, director of the Boston Pops Orchestra, a five-time visitor to the Wartburg campus.





Once a year the student body president of Wartburg dons a specially-made suit of knight's armor to lead the homecoming parade.

There is always a waiting list for membership in the ushers' club.

Visitors to the artist series are amazed that such a comparatively small college can attract such outstanding performers to their campus. But perhaps the Artist series is not nearly as amazing as the story of Wartburg College, itself.

"College on Wheels"

Although Wartburg is more than 100 years old, it is only in the last 12 years that it has had a permanent home. Founded in Saginaw, Mich., in 1852, it has been moved nine times and for many years was known as "the college on wheels."

Behind that description is the story of almost incredible hardships which students and faculty lived through as the school bounced back and forth across the midwest. It was not until 1935 that the years of wandering ceased and Wartburg became a permanent part of the Waverly community. Finally, in 1945, the American Lutheran Church made the home permanent by convention resolution. From 175 in 1945, the number of students has grown phenomenally each year to the 856 enrolled in 1957.

Enrollment increases have also meant substantial increases in college property and facilities. The college area has expanded from eight to forty acres, and eight major building programs have been completed since 1948.

Founder of Wartburg College was the Rev. William Loehe, Lutheran pastor at Neuendettelsau, Germany. Pastor Loehe never came to the United States, but it was his inspiration from his parish in Bavaria which began and perpetuated the institution in its early years. Concerned about German immigrants in the United States, Pastor Loehe sent Prof. George Grossman and five students to Michigan in 1852 to found a teachers' college.

Wartburg is an institution of the American Lutheran Church, which is planning to unite in 1961 with The Evangelical Lutheran Church, the United Evangelical Lutheran Church, and possibly the Lutheran Free Church.

A liberal arts college, Wartburg's curriculum has seven divisions and 29 departments. More than 300 courses are listed in its latest catalog. From the time of its founding, one of its major emphases has been on the training of teachers. Another is on pre-theologica training. Many Wartburg graduate serve the Church in full-time capacities such as parish work. Others go on t further professional training.

Located in Iowa, which has 23 pri vately owned, four-year colleges, com petition for students is quite stiff Wartburg, however, this year draws he students from 22 states, most of then in a nine-state, midwestern area. Mor than 90 percent are Lutherans, mos of them members of the American Lu theran Church.

The man who has led the staff o Wartburg College in its expansion pro gram in the past decade is Dr. C. H Becker, who has been president sinc 1945. On October 27 he dedicated new wing of the $750,000 Centennia Hall (a girl's dormitory), another ste in the $4,000,000 expansion progra that he has directed.

Religious emphasis at Wartburg pe meates all campus activity and study Although there is no morning chape as is found on many campuses, a vespe service is held each evening at 6:4 Attendance at these services, conducte by the college chaplain, is high, eve though it is voluntary. On Tuesday an Thursday mornings, "convocation" pro grams are held at which attendance required.

One end of the new student unio on campus contains the Danforth Cha el, designed for private prayer an meditation. In the narthex of th churchly chapel are engraved the words: "Dedicated to the Worship God with the prayer that here in co munion with the Highest those wh enter may acquire the spiritual pow to aspire nobly, adventure daringl serve humbly." Sunday morning fin

One of the most attractive and best-used buildings on the campus is the student union built in 1955. On the extreme right is "Danforth Chapel," set apart for prayer and private devotion. The Danforth Foundation contributed $5,000. Churches and individuals of the ALC paid for the rest through special gifts.

udents crowding the Waverly church- particularly historic St. Paul's, the wn's only ALC congregation.

Named after the historic castle in ermany where Luther was once im- isoned and where he translated the riptures, Wartburg quite naturally rries the castle theme through its hool life. The athletic team are the Knights" the field house is "Knight's ymnasium." The campus snack bar "Castle Den." Publications are simi- rly named: the weekly newspaper is e *Trumpet,* the yearbook is the *ortress,* and the literary magazine, *astle Tales*. All graduates are nights" and "ladies." This poses a oblem for the chapter in Columbus, hio, where they are unofficially known the "Knights of Columbus!"

A Knight in Armor

The graduating class of 1953, want- g to give Wartburg greater authen- city, ordered a complete set of medie- l armor from Germany. Consisting 14 pieces plus accessories (feather ume and shield), the armor stands on specially constructed stand in the m, except on homecoming day when e student body president wears it lead the parade.

At a Lutheran college it would be pected that music is a major campus tivity. Probably the best known of e campus musical groups is the Wart- urg Choir directed by Dr. Edwin iemohn, who has been on the faculty r nearly 20 years. The music program now housed in the new Fine Arts uilding dedicated two years ago.

The rapid growth and progress of Vartburg continues to amaze all who ave occasion to visit the campus. ven alumni are no longer able to read their way along the old paths— e maze of streets that once checkered e area has given way to a well- anned campus with unity of purpose nd design. The many homes that once vered the blocks around the school ave been moved, 35 in all, to make om for more knights and ladies who ake up the growing student popu- tion of Wartburg College. The school wheels has finally settled down to ke its place among the private colleges the nation.

According to a recent survey, there's a good reason for calling Minnesota the

Lutherland of America

Minnesota deserves the name of "Lutherland of America," according to recently published statistics. A county-by-county analysis of its 87 counties shows that:

Lutherans number 42.5 per cent of all "churched" people in the state.

Lutherans have more members than all other Protestants combined in all but two of the 87 counties.

Of the counties reporting a Lutheran majority, 22 list a figure at least five times as large as all other Protestants combined—and five of these report membership ten times as large as all other Protestant groups.

The figures were collected in a nationwide survey by the Department of Research and Survey of the National Council of Churches. The Division of American Missions of the National Lutheran Council has adapted the figures to refer more specifically to the Lutheran Churches. It was found that Lutheranism in Minnesota ran second to Pennsylvania in total number of members and second to the Dakotas in percentage of population.

Of the total population of Minnesota, 1,869,583 are designated as "churched," including Protestant, Roman Catholic, and Jewish, and 1,112,900 as "unchurched." Of the "churched" population, 794,445 are Lutherans; 346,459 are members of other Protestant churches; 690,807 are Roman Catholics; and 37,872 are Jews.

Protestants outnumber Roman Catholics in all but 15 counties, and are at least four times more numerous in 24 counties. (The survey defines Protestant to include all non-Catholic, non-Jewish, and non-Orthodox groups.)

Eight of the ten counties which are 80 per cent or more "churched" have strong Protestant majorities, and in seven of these the Lutheran membership is more than a majority of the total population.

In relation to other Protestant groups, the survey shows that Methodists are second to Lutherans in 43 of the 87 counties; the Presbyterian Church, U.S.A. is second largest in 19 counties; and Congregational Christian Churches in 12 counties.

The "Unchurched" Population

Five counties have 60 per cent or more of their population "unchurched." All of these have more Protestant than Roman Catholic residents, and three have a Lutheran membership three times as large as all other Protestants combined.

The introduction to the survey raises these questions in regard to the "unchurched":

If the Lutheran Church is strong in a county that is 75 per cent "unchurched," does this mean that the Lutherans should accept special responsibility in this country?

"Or if the Methodists have over half the members in a highly 'unchurched' county and the Lutherans have no church there, does this mean that the Lutherans should start a mission?"

A table charting Lutheran efforts to reach the "unchurched" shows that since 1945, Lutheran Churches have established 76 mission churches in 28 counties. Of these 25 are located in Hennepin County (Minneapolis and suburbs), which has an "unchurched" population of 304,000 out of a total population of 676,000. Ten were started in Ramsey County (St. Paul), which has 119,000 "unchurched" out of a population of 355,000.

The survey suggests that the Churches might have given too much attention to areas already 90 per cent "churched," and neglected other areas only 25 per cent within the fold.

The Minnesota study is the first in a series of county-by-county surveys of the 48 states which are slated for publication by the Division of American Missions.

The Theology at Oberlin

When 400 churchmen from 41 denominations discuss the Doctrine of Christ, you can expect widely divergent views. Yet this ELC delegate found a surprising degree of agreement on the great facts of the Atonement and the Nature of Christ.

By Christian Preus

Our Church was represented by seven delegates at the North American Faith and Order Conference at Oberlin, Ohio, September 3-10. The report of this conference, which was given in the October 20 issue of LUTHERAN HERALD, has aroused some interest in the question: What was the theology at Oberlin really like?

Since there were some 400 churchmen, representing 41 denominations present, it is not easy to condense or summarize the diverse views which were expressed there. But, generally speaking, the theological views were not exactly what this writer expected.

He had assumed that our conservative theological views would be considered "out of date" in that atmosphere. He was therefore surprised to hear the liberals —whom we used to call "modernists"—described as "the old school," and to discover that their views did not by any means dominate the discussions.

In fact, the concern for giving full courtesy and consideration to minority views was almost absurd. For instance, in the section on Baptism there did not happen to be a delegate from the Society of Friends. But in every important decision the question was raised, "Now, will this be all right with the Quakers?" We conclude that the Lutherans, or anybody else, do not have to worry about being pushed around in the World Council. They and their views will be shown the utmost respect and consideration.

Toward the Reformation

It was not to be expected that the final reports, to which only the Greek Orthodox dissented, would conform in every respect to the Augsburg Confession. But the reports follow classical lines to a surprising degree. Credit for this, we must confess, was not due to the presence of the Lutheran delegation as much as it was to the earnest concern of nearly all the delegates to be biblical.

It is true that when the World Council was first organized there was a strong liberal orientation. But since that time there has been a steady movement toward the conservative principles of the Protestant Reformation. Several delegates reported that they had discerned an unmistakable shift in this direction between Evanston and Oberlin. Is it possible that the rest of Protestantism can be hastening along its own path of history with little assistance from us? In view of its truly ecumenical character, Lutheranism belongs at the head, not in the rear of this procession.

The Unity We Seek

The theme at the Oberlin Conference was "The Nature of the Unity We Seek." The mention of such a theme might arouse the fear that the World Council is primarily concerned with the organic unity of all the Churches. Most active in such discussions were the "professional ecumenicists," who regard church union as their life work, and the "ecumaniacs," who desire unity at any price. There were also those who would seek unity in organization, in the ministry, in the Sacraments, in worship, or in doctrine. But the idea which pervaded the whole Assembly was that the unity we have, as well as the unity we seek, is centered in Christ. Furthermore, there was an underlying conviction that the unity of the Church was not something that could be achieved by human effort but is entirely the gift of God. The writer must confess therefore that, by and large, the hopes that were expressed concerning a unified Church did not sound like sinful hopes. Rather, they sounded like the echo of a deep yearning in the heart of Christ, "That they may be one even as we are one" (John 17:22).

In such an atmosphere one could scarcely refrain from asking the question: Will the Church ever be able to unite? Our answer would be: It does not seem possible. To sit in a discussion with representatives of the Greek Orthodox Church, on the one hand, who declare flatly that theirs is the only true Church and that unity is to be found only by returning to them; and with the

ociety of Friends, on the other hand, who have neither acraments nor ministry (to our way of thinking), is confront a theological impasse.

And yet there was one notable exception: The Doctine of Christ. There was a surprising degree of agreement on the great facts of the Atonement and the Nature Christ. At this point the difference between Evanon and Oberlin was most evident. The theme of the vanston Assembly was "Christ the Hope of the World." some respects this proved to be too heady a dish for e delegates. It became evident that eschatology was ot the place to begin. Oberlin on the other hand realed that Christology, in other words the Second Arti- e rather than the Third Article of the Apostles' Creed, the more fruitful field for this type of discussion. Vhat better place to begin than with Christ? If we nnot agree there, what good would any other agreeents be? And if we can agree on the Doctrine of hrist, who can say where He will lead us from there? However, after the first four days of conversation, me of the delegates were about ready to give up. he discussions seemed to be wandering aimlessly. hen something started to happen which raised our opes. Areas of agreement began to appear in places here we had seemed to be miles apart a few days rlier. Some regarded this as the natural outcome of ormal discussional procedure. Others hailed this delopment as a sure sign of the Holy Spirit's activity our midst. The reader may conclude that it was ther, or both. But some place along the line we will ve to believe that the Holy Spirit will favor us with is presence, if our discussions are to have any signifince for the Church. If He was present in the Councils the early Church when the great creeds of Christendom were formulated, may He not also be present in is latter day when Churches are once more coming gether and acknowledging a common Lord? And the Holy Spirit enters into the conversations of the hurches, who can predict what course the conversations ight take?

he Table of the Lord

One of the finest reports made by the twelve discusn groups was that of Section IV, "The Table of the ord." One of our delegates, Dr. Warren Quanbeck, as a member of that section. A few sentences from eir report will reveal the substance of their work:

"Our ability to speak and to listen to one another is, e believe, the result of the guidance of the Holy irit of God who has not ceased to speak to the urch and to lead her into all truth. . . .

"We believe that all who consider the Holy Comunion in its relation to unity share these common ncerns:

"A concern that our eucharistic faith and practice should in the deepest sense of the word be biblical. . . .

"A concern that we shall see in the Eucharist primarily what God in Christ is doing for our redemption as we look back in faith to what He has done and forward in hope to what He shall do. . . .

"Christ's presence at his Table follows from His promise and command. It is only in repentance and faith that the believer as an 'empty vessel' receives the fruits of redemption, including the forgiveness of sins, justification, sanctification, newness of life and communion with his brethren. . . .

"By personal participation in the body and blood of the one Lord Jesus Christ, we are strengthened for life in the corporate community of the new covenant and enabled to discern our oneness with each other. . . ."

It Is of His Mercy

(Continued from page 1116)

It sometimes takes a jolt in our lives to make us truly thankful for the mercies of God. I remember going out to France in 1939. During that winter of the "phoney war," food was plentiful on a scale we have not known since. Night after night we sat down to delightful meals, and we were likely to complain if the standard fell short of the best. The army rations we took for granted, and complained if we could not supplement them with extra dishes of all kinds.

Then, not many weeks later, as a prisoner of war, I found myself one day after three weeks' march in a transit camp in Germany. During these three weeks our standard of values had undergone a radical change. My recollection this time is of walking around behind the barbed wire with two friends. All thoughts of rich meals had vanished: our one thought was *bread*. Up on his machinegun box above the barbed wire a German sentry was finishing his breakfast. As he came to the end he carelessly flung away the crust of his bread. Quick as lightning I flung myself on that crust, and we sat down on a stone and proceeded to divide it with the most meticulous accuracy into three equal pieces. For us it was manna from heaven as we ate and were thankful.

I think we all have had some experience of that kind. We take health for granted until one day we find ourselves in the hospital. We take our dearest friends for granted till one day we lose them. We take our liberties for granted until we find that they are threatened or that they have been abolished. It is these sudden jolts that make us realize that "it is of the Lord's mercy that we are not consumed." As we thank God for the harvest, let us ask Him to make us conscious day by day that we live by His grace, and to increase in us a humble, simple, and grateful spirit.

Editorials...

Possibly the Last

The latest—and quite possibly the last—issue of *Jul i Vesterheimen,* Augsburg Publishing House's Norwegian-language Christmas annual, is now on sale. (The price is $1.25.) The appearance of this editorial comment is occasioned by two considerations: First, that this may well be the last time the annual will appear; secondly, the fact that one of the sketches in the volume has to do with the founding and continuation of *Jul i Vesterheimen.*

If it surprises some of our readers that we give editorial space to a publication which very, very few of them are able to enjoy, the explanation is quite simple. *Jul i Vesterheimen* has been appearing each Christmas for forty-seven years. It is the older "sister" of Haugan's famous *Christmas;* it played a tremendously important part in the cultural life of our fathers in The Evangelical Lutheran Church. We surely do not want this publication to go out of existence without a word of appreciation.

It was in 1911 that Mr. Anders M. Sundheim brought out the first issue of *Jul i Vesterheimen.* He was manager of Augsburg Publishing House for many, many years. In much the way that Dr. Haugan now looks upon *Christmas* as a sort of specialized duty of the manager, as well as a labor of love, so Mr. Sundheim gave to the production of *Jul i Vesterheimen* an enormous amount of time and thought and care.

There were chiefly two reasons which moved him to begin this publication and to continue it for twenty-seven years. In the first place, he was well acquainted with the many beautiful Christmas annuals which were being produced in Europe and could see no reason why something similar should not be done in this country. In the second place, he realized that his constituency was largely made up of people of Norwegian blood, the majority born in Norway. He wanted to combine the cultural values of the old country and those of the new. The title of the publication might be loosely translated, "Christmas in our Western Home." "Vesterheimen" is a name long used by Norwegians to designate America.

With this in mind, Mr. Sundheim proceeded to produce an annual which should combine the finest in literature, all in the Norwegian language, and the be available in art. His success in achieving his ideals ma be seen from the fact that *Jul i Vesterheimen* co tinued to appear year after year, with steadily growi popularity.

In 1939 the editorship passed into new hands—tho of the newly-elected editor of *Lutheraneren,* Dr. Ho man E. Jorgensen. Surely, no one could have been be ter suited to succeed Mr. Sundheim than Dr. Jorgense In an editorial note appended to the article about M Sundheim in this year's issue, Dr. Jorgensen writes: had a feeling of deep responsibility and duty when, 1939, I was asked to take over the editorship of *Ju Vesterheimen,* succeeding Sundheim. I was anxious th I should not put to shame the great work to whi he had been devoted for nearly thirty years. I was ve anxious to continue the tradition which Sundheim h created." Those of us who have read the succeedi volumes of the annual during the many years of D Jorgensen's editorship will testify that he succeed wonderfully.

There is one aspect of this annual which will co tinue to have abiding importance long after its publi tion ceases. We refer to the historical sketches from t early life of our Church and its people. In our estim tion, the greatest contribution Dr. Jorgensen has ma to *Jul i Vesterheimen* has been his emphasis on su articles. Not an issue but has contained one or two, all them of tremendous interest and importance for tho who would know the history of our Church.

If Volume 47 of *Jul i Vesterheimen* does prove to the last, then The Evangelical Lutheran Church w have seen the close of another significant chapter its development. The two men who have edited all th volumes, Mr. Sundheim and Dr. Jorgensen, have pla the Church in their lasting debt.

O. G. M

And Where Was God?

It is Sputnik No. 2 which is revolving around in sp at the moment, but it is Sputnik No. 1 with which are concerned in this little corner of the page. Wh the excitement about this satellite was at its heig a few weeks ago, we clipped a brief news story head "Satellite Disproves Existence of God, Say Freethin

s." Point of the story was that a certain Mr. Joseph ewis, president of the "Freethinkers of America" had ıst issued a solemn "statement to the press" in which e assured all and sundry that the satellite "broadcasts o discovery of God in the heavens." This fact, said e, "confirms the statement of the great astronomer Le ande when he said, 'I have searched the heavens and ound no God.'" And Mr. Lewis expresses the pious onviction that "this great scientific achievement should rove to be a day of mental emancipation for all re-gionists from their superstitious beliefs."

Call it asinine, hilarious, or just plain blasphemous, s you like. The interesting thing is that to many a erson, the launching of these satellites is the best possi-le proof of what a long-suffering God we have. One ld, experienced Christian asked the question, "How nuch farther will God let us pry into His affairs?" We on't know the answer to that one, but we consider it far more proper line of inquiry than that of searching or a physical collision between God and a man-made atellite. There may be a collision all right, but it will ot be physical.

O. G. M.

Before We Start Bragging

Some buttons popped off Lutheran vests in Minnesota ast week when the church census figures were pub-ished by the National Council of Churches.

The Lutheran percentage in Minnesota is growing. We far outstrip any other Protestants and even out-number Roman Catholics in the North Star State. The complete breakdown of the figures is given in the article on page 1121 of this issue of Lutheran Herald.

There is no doubt about it, Minnesota is a Lutheran tate. But the question is, is this good news? A look at ome other figures from the same state might prompt Lutherans to be ashamed rather than proud that we re so numerous in this state.

One index of the state of morals and ethics in a ommunity or area is the crime record. How is it going in Minnesota? Here are some of the latest figures:

—In major crimes, Minnesota increased its rate 82 per cent in the last six years! In many of the eight ategories the rate more than doubled.

—Just last year, in only 12 months, the rate of major rimes in Minnesota rose 21 per cent—50% above the ational average increase of 14 per cent.

—The increase in juvenile delinquency was pro-ounced "most alarming" in a recent report. In 1956, Minnesota police encountered 36,000 children and young eople in violations of the law. Counting the number f Minnesota residents in this age group, this means hat 6 out of every 100 juveniles in Minnesota were in some kind of serious trouble last year. In Hennepin County where Lutheran Churches come three to a block in some places, juvenile court authorities say the situation is urgent; 3,000 new cases came before the Minneapolis probation office alone last year.

In a "Lutheran" state we could wish for a better record! Crime statistics as we pointed out are only one record, but they are quite revealing. The figures from the State Penitentiary at Stillwater, Minn., are also nothing to brag about:

In 1952, 267 of the 992 inmates claimed Lutheran Church affiliation. In 1957, 338 of the 1,242 were Lutherans.

To interpret a bit, this means that although only one of every four of the general population is Lutheran in Minnesota, we are running a much better average at the penitentiary. Over there, one out of every three is a Lutheran. In fact, the largest percentage increase of all church groups at Stillwater in the last seven years was made by the Lutherans.

Some figures concerning alcohol consumption and its effects are frightening too. Every year since 1938 Minnesota has gained in "known alcoholics." There are 63,800 such now. And those who gather these figures know that there are always many more alcoholics who are not "known," that is, who are not under psychiatric or medical care. The annual per capita consumption of beer, by the way, in Lutheran Minnesota is 18 gallons per person (including all the new babies born in the last few years). That's one explanation at least of the growing rate of highway fatalities, too. (So far we are 34 deaths ahead of last year.)

Well, what does it all mean?

The crime statistics would seem to point out one thing, at least. We may be gaining many Lutheran members in Minnesota, but we haven't succeeded too well in making our Christian faith carry over to affect our lives. At least we have had little effect on the state as a whole.

The prison statistics point to another thing. Somewhere along the line we are losing the battle with many of our own people. Those prisoners who claimed to be "Lutherans" lost out somewhere. Maybe it was their fault. But maybe the Church has lost some of its sense of responsibility too.

Before we pop any more buttons about Lutheran increases, let's take a closer look at all the statistics. Maybe Lutheran Minnesota isn't doing so well in many ways. And we Minnesota Lutherans ought to share some of the blame!

By the way, how are things in your state?

W. H. G.

That Hymnbook—III

L. N. Fiel

From the point of view of us who are of Scandinavian background, what do we stand to lose if we take on this new hymnbook, first as far as texts are concerned? Well, each one of us can expect to miss certain hymns that by sentiment or long use have engraved themselves upon our hearts. Just which ones they will be is not so easy to determine, for they will doubtless vary with every individual who answers the question. Nor will their choice be at all determined by their intrinsic value as hymns, but by sentimental and personal long-usage for the most part. Both the inter-synodical commission and our own ELC supplement committee have occasionally found this out in our investigations and efforts. Let me illustrate.

At the beginning of this hymnbook effort, permission was granted to the ELC to add our own supplement, to be bound into the books sold within our own circles and consisting of such hymns as did not get into the main body of the book, but which in the estimation of our people were too precious to give up. Our Church then authorized a committee to carry this out and interpret what those hymns ought to be. The committee was a large one and carefully chosen, and its members worked long and faithfully. Perhaps we were too ambitious, for we came up with a list of about 117 hymns—indeed at one time it numbered 173, and included some brand new hymns (such is the way of committees). Fortunately, as time went on and more and more of our Scandinavian hymns got in, the need for such a massive supplement became less and less apparent. Later our Church had the good sense to recognize that setting up two rival collections like this, within the same book, served only to separate us and defeat the whole purpose of the book.

Thereupon the committee was authorized to prepare a very brief pamphlet-supplement to be placed in the pews for the congregations that might wish it. This is the present arrangement. Its primary purpose is to make available the traditional ELC Order of Service for those who want the new book as a hymnbook only. However, on the basis of a plea that was presented, the committee decided to include in this pamphlet eight hymns as an absolute minimum of what our people might miss in the new book.

We proceeded as follows. Each of the five committee members was instructed to make a list of eight hymns that he felt our people would miss the most. Then a vote was taken. The result was very interesting, and perhaps significant, as showing that even within a small committee choices tend to be individual and in disagreement with each other. A total of 19 hymns came out of the hopper as candidates. None of them received a unanimous vote (one member registered no vote on any of the hymns). Here are the hymns that came up in an effort to agree on the top eight that might be most sorely missed in the new book. Perhaps the reader might like to compare them with what his or her list would include. In order of priority:

(1) "And Now We Must Bid One Another Farewell," erroneously attributed to Martha Clausen. 4 votes.

(2) "Jesus, Jesus, only Jesus," an acrostic on the name "Jesus," though no translation has attempted to preserve that. By Ludamilie Elisabeth. 4 votes. Lindeman's melody however, is in the new book.

(3) "Dearest Jesus, Draw Thou Near Me," by Thomas Kingo. 3 votes. The melody is in the new book, and Kingo is in with four other hymns.

(4) "I Come to Thee, O Blessed Lord," by M. B. Landstad. 3 votes. Landstad is in with three other hymns, however.

(5) "Almighty Father, Bless Thy Word," anon., probably Scandinavian. 2 votes.

(6) "In God My Savior," anon., Danish. 2 votes.

(7) "Now Jesus at the Door Is Knocking," by M. B. Landstad. 2 votes.

(8) "O Light of God's Most Wondrous Love," by Bergitte Boye. 1 vote. Since all the rest of the 19 also got 1 vote, it was necessary for our chairman to decide on what the 8th hymn should be. He decided wisely in favor of this hymn, doubtless because it is a Pentecost hymn and completes her famous trilogy of one verse hymns for the three high festivals of the Church. The other two are in the new book.

In view of the above, the reader will doubtless recognize how hard it is to state categorically what are the top-flight indispensables of a large church body, after one gets past the first ten per cent that are common knowledge. There are as many answers as there are people answering. Yes, we shall miss a few, but so will every member of every one of the other synods also. It will be our sacrifice in order to attain *one book*.

BOOKS *in Review...*

gh School Marriages?

FOR TEENAGERS ONLY. by Frank Howard Richardson, Tupper and Love, 112 pages, $2.95.

This book purports to be written for those o are thinking about marriage while still high school, but intrudes in a happily posi- e way into the whole area of boy-girl ationships. It reads like a novel and has en written with a case study presentation rtraying conversations between teen-agers, teen-ager and his doctor, the teen-ager and ial worker, and conversations that involve eral other representatives in our society who in a position to give teen-age guidance the area of sex education.

To many the problem of high school marges would not seem to be acute, but as . Paul Penoe in his introduction points t, there are about 220,000 such marriages th a rapid increase each year. The book es into several other areas the teen-ager is thered about and answers them in an ef- tive manner.

It is an ideal book for a pastor or youth rker to place in the hands of one of his en-agers and could be passed around to the tire membership of the local league with od effect.

Some would say that it is not positively ristian enough, but until the Church wakens its strategic ministry in this area, we can y it is the best now available.

L. DAVID BROWN
Minneapolis, Minn.

wo Books for Laymen

THE LAYMAN LEARNS TO PRAY. Lloyd V. Channels, Bethany Press, $1.50

Author Channels, though a pastor, has writ- this practical guide to prayer especially the inexperienced in addressing himself God. What's more, he has proven himself be a capable teacher of laymen. Once the ader starts on this little book, he will not nt to put it aside until the six brief chap- s have been covered.

This volume is based on a series of sermons pared by the writer. After having had these plicated for his own members, the enthusi- ic response led him to publish the series. In the chapter "Prayer—Our Conversation th God," the author describes prayer as a mmunication between us and God. He com- es it to a child talking to his father.

n another chapter—"Our Christian Con- tions about God," it is indicated that our prayers will be affected by what we know and believe about God.

The chapter "How Does God Speak to Us," emphasizes that listening for what God has to say to us should be as important and as much a part of our prayer life as talking to Him.

The other chapter titles are—"What Shall We Say to God," "Some Questions about Prayer," and the "Fruits of Prayer."

For those of us who need instruction in the *how, when, where, why* and *what* of prayer, this little book has the answers in a most readable fashion. Your reviewer is already planning to order several copies as gifts.

LOREN M. NESS
Minneapolis, Minn.

THE LAYMAN READS HIS BIBLE. M. Jack Suggs, Bethany Press, $1.50.

Lay people want to read the Bible, says Dr. Suggs. The reason most of them do not is that they are waiting for some guidance in how to read it. He likens reading the Bible to visiting a foreign country—neither should be done in a haphazard fashion. A trip should be carefully planned and the traveler should avail himself of all necessary translators, maps, and guides. With that thought in mind Dr. Suggs wrote this book as a help and guide to those who would like to take a trip through the Bible.

The author gives good reasons why we occasionally need new translations of the Bible. For example—our language is constantly changing. If we then continue using an old translation the true meaning of the Bible will be lost. Then too, many more old manuscripts have been recovered which help in determining the meaning of the original Greek words.

The statement is made that "more people are determined to read the Bible than any other book in the world." However, many make a gallant start but soon give it up, mainly because they are not ready for the "journey."

Anyone who really wants to read the Bible and get as much out of it as possible, will find good suggestions regarding the use of commentaries, atlases, and dictionaries. It is frankly admitted that parts of the Bible are "dry as dust," but though none of the Bible was written to be entertaining, most of it is.

If a person were to follow the advice of this little book, he would undoubtedly get much more out of his Bible reading, and would very likely read much more of the Bible. Dr. Suggs says—"The Bible does change men—when they come to it with the serious purpose of understanding its message."

B. I. BYBERG
La Canada, Calif.

The Years Ahead

AMERICA'S NEXT TWENTY YEARS. Peter F. Drucker, Harper, 114 pages, $2.75.

In America's next twenty years automation will mean a tremendous upgrading of the labor force in terms of skill, employment security, standard of living, and opportunity. Instead of unemployment there will be a labor shortage. The new tycoons will be the managers of fiduciary funds. America may become a "have-not" nation with respect to raw materials. Political and national issues will include problems of water; power; transportation; housing; educational facilities and personnel; social and economic inequalities. In education there will be massive problems of financing and staffing; but college education will be general education. (Our real problem "is not to get more youngsters into college . . . but to get more able graduates into graduate and professional schools, and to get more able graduates to go into teaching.")

These developments, says the author of this easily read book, can be foreseen because "the major events that determine the future have already happened — irrevocably." His book therefore is not so much a prognosticative effort as an identification of areas that will need good thinking and planning. Its effect is to issue an appeal for men to match our mountainous problems and opportunities. Christians can and should take that appeal seriously.

When read more critically, this book serves to reflect 20th century thinking: the working hypothesis is that human problems are essentially economic. There is therefore an unintended religious significance, for it shows how wide is the gulf between the presuppositions of Christian theology and of some kinds of economy planning. Item: "In these basic principles, Automation is little more than a projection into the economic sphere of philosophical beliefs that have become dominant in the past fifty years. The idea is distinctly characteristic of twentieth-century thought that a diversity of patterns, processes, or forms—each capable of logical expression, logical analysis, and systematic synthesis—underlies all phenomena."

HENRY HETLAND
Berkeley, Calif.

For the Family Altar

J. R. Hestene

Toward the Second Sunday in Advent

Amos—the Burden-beare

The Lesson: Isaiah 11:1-5 • The Gospel: Luke 17:20-30

Monday, December 2
OCCUPATION

Read Amos 7:14-15

"And the Lord took me from following the flock, and the Lord said to me, 'Go, prophesy to my people Israel.' "

Amos was called upon to explain himself. What was he doing out of his own country? How was it that he stood in the company of Amaziah, the higher-ups of Israel, and the other worshippers who had come to Bethel? Would he please tell them what he, plainly a man of little learning, was trying to do?

He said he was of no education. He was a man who earned his living by dressing sycamore trees and tending sheep. But the Lord put a burden on his heart and he called him. He told him to come to this very place and bring a message.

Perhaps it didn't make sense in Amos' mind either. But he was obedient to the call of God. Sometimes God wants us to stay on our present job and do our witnessing there. Other times He calls us from what we are doing into a special work for Him. Whatever He wills, let us strive to be fully obedient to Him.

Make us willing witnesses, dear Father.

+ + +

Tuesday, December 3
NOT ALWAYS WELCOME

Read Amos 7:10-13

"O seer, go, flee away to the land of Judah, and eat bread there, and prophesy there."

The message Amos was called to deliver to the people of the Northern Kingdom was not one that would make him popular. He was not sent to pat them on the back and keep them cozy in their sins. He was under directions to speak fearlessly and in truth, and what he said made the people uncomfortable.

The priest sent word to the king that "Amos has conspired against you . . . the land is not able to bear his words." He was told to leave; to go home and do his speaking there.

There are many ways to deal with the message of the Word. If we do not like what we hear we can close our ears against it, or say it does not apply to us, but to others. But when God speaks to us we must listen even if the truth hurts. And those who bring the Word must do so without fear. Only God's Word can save.

May Thy Word be received and believed.

+ + +

Wednesday, December 4
WORLDLY CARES

Read Amos 6:4-6

"Woe to those who lie upon beds ivory . . . but are not grieved over t ruin of Joseph!"

Very often God's prophets, those times past as well as those of today, ha been written off as men who spent the time lambasting the rich and taking pi on the poor. Only unfair critics say thing like that. Amos was merely telli the people that the only thing they car about was their earthly comfort. To e drink, and be merry were the only iter that mattered. They completely forg about the needs of their souls.

In any age this is called worldliness And this is the very enemy all of us ne to watch for that it does not get a foo hold in our lives. Worldly cares have way of glossing over the deep, inner need or deafening the voice of conscience that it cannot be heard.

So one once said that the dust of ear accumulates on our souls unless we ke applying the dustcloth of godly reme brance.

Let me live in remembrance of T Word.

+ + +

Thursday, December 5
IS FORM ENOUGH?

Read Amos 5:21-24

"But let justice roll down like waters, and righteousness like an everlasting stream."

They thought it was enough even in those days! Have your feasts and solemn assemblies, and raise burnt offerings. Sing your songs and have your hour of worship. And having done so you have fulfilled your obligation to God! No matter if your heart is closed and your mind a mile away; you are worshipping God, aren't you?

Amos didn't think so. Speaking for God he said, "I hate, I despise your feasts." These are strong words, and need to be repeated to every generation. Man never seems to get away from the idea that forms will do it. It is not forms that God wants, but something right from the heart.

The verse we have quoted above represents the heart of the message Amos had to bring. It speaks of a faith that worships in life, and one that springs from a changed heart and mind. Changed hearts and minds live right and worship right.

Let my faith be a force, not a form.

Friday, December 6
TOO FAR GONE?

Read Amos 5:1-2

"Fallen, no more to rise, is the virgin Israel; forsaken on her land, with none to raise her up."

It was not easy for Amos to tell Israel that sure destruction was coming upon it. Because she had forsaken the Lord, had taken to false worship and selfish ways and had disregarded the voice of God, there was no hindering the oncoming invasion by the enemy. Israel was too far gone.

In a day when there is a temptation to "soften" God's truth, people may go to sleep in the security of their sins unless there is courage to awaken them before it is too late. The plain truth is that it is possible to disregard the warnings of God until finally we reach a point where we are utterly lost. There is no greater tragedy than this.

The Apostle Paul said "Now is the time to awaken out of sleep." This is a call to re-examine our relationship to God and to rub our eyes to see more clearly than ever the truth of our sins and our need of grace.

Ever recall us to Thy side, O Lord.

Saturday, December 7
COMFORT

Read Amos 9:9-15

"In that day I will raise up the bo of David that is fallen and repair breaches, and raise up its ruins, and build it as in the days of old."

The Book of Amos closes on a co forting note. Most of his message is st and hard. It is a denunciation. It is a li ing of black sins. But here he comes w the word of comfort. While death been holding sway in most of his wo life now springs up. He is speaking of restoration of God's people and the Ki dom. This may be taken as a prophecy the establishment of the Kingdom Christ.

While it is necessary to know the L of God so that we shall understand t we are sinners, it is also important know the Gospel which brings us the swer God has given to our need. I God condemns us because of our sins, then He comes to us in His grace saves us by giving us faith in His Son.

We pray, Heavenly Father, that Law will show us that we are sinners that we shall trust Thy Son as our Sa

nurch Leaders in Trouble With Communists in Germany

Within the past few weeks many se situations have come to a head Eastern Germany, where the Church d its leaders are in a constant "cold r" with Communist officials.

Bishop Otto Dibelius of Berlin was target of some attacks.

Communist newspapers in East Ber- charged Bishop Otto Dibelius of rlin and other Protestant leaders with ng "agents of American and West rman monopoly capitalism" and susing church funds.

The Communist papers said that ring a recent visit to the United tes Bishop Dibelius had received ney designated for "alleged chari- le purposes" but actually intended to pport war criminals and so-called ugees."

The papers also charged that sub- ies granted to the Church are being isused for agitation against the East rman Republic and for NATO prop- anda."

Dibelius Replies

Speaking at the area meetings which re held this year in place of the an- al "Kirchentag," Bishop Dibelius rned his fellow German Christians inst Communist attempts to create East-West split in their ranks.

"We will resist the division of the angelical Church with all our power cause such a split would be tanta- unt to two East-West political urches," he told an overflow gather- in the Sports Palace, West Berlin's gest assembly hall.

The rally was one of a three-day ies of meetings arranged as a wind- to parish and district get-togethers nsored by the German Evangelical urch Day (DEKT).

The area meetings were held in place the 1957 DEKT congress (Kirchen-), which had been scheduled at urt in the Soviet Zone. It was called after Communist authorities insisted on conditions which DEKT officials said were political and therefore unacceptable.

Bishop Dibelius, who is chairman of the Council of the Evangelical Church in Germany (EKID), said believers throughout the country should "hold fast with both hands to the treasure of EKID unity."

"Unlike many people who became estranged from each other because they were separated by arbitrary borders," he said, "East and West German Christians have remained brothers, thanks to being united in a common faith. The Church has so much internal coherence that nobody can tear it asunder. We will resist the division of the Church with all our power."

Tens of thousands of East and West German and Berlin Protestants joined 3,000 official delegates from parishes for the DEKT meetings. Also attending were 200 Free Church representatives. The three-day rally concluded with six large meetings held simultaneously in the East and West sectors. Over-all theme was the worldwide unity in faith among Protestants.

"Not a Political Demonstration"

Dr. Reinhold Von Thadden-Trieglaff, president of DEKT, told at one of the meetings that the rally was "not a political demonstration but a witnessing to the living presence of the Lord, and to the unity in Christ."

He urged Protestants of West Germany to profess their "solidarity with their brothers on the other side of the border and with the divided fatherland's fate in general."

Pastor Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, told 1,500 persons in St. Mary's Church in East Berlin that atheism is the root of all the evil in the world. He said "the world is out of joint because people forget that God is the Master and He has not resigned."

Bishop Friedrich Wilhelm Krummacher of Pomerania, preaching at Gethsemane Church, denounced the atheistic youth dedication ceremonies sponsored by Soviet Zone Communists to wean children away from their religious loyalties. He urged parents to resist every attempt to coerce their children into taking part in such rites.

—RNS Photo

GERMAN PROTESTANTS RALLY—In spite of Communist pressures, the churches of Germany still hold mass rallies. Pictured here are Protestants from East and West Berlin at one of a three-day series of meetings. Seated in the front row are two men who were prominent participants in this summer's Lutheran World Federation Assembly in Minneapolis: Dr. Reinhold von Thadden-Trieglaff, president of the German Kirchentag, and Bishop Otto Dibelius of Berlin (see story).

Catholics Distribute Bibles

A lay group that envisions placing Bibles in Roman Catholic hospitals and other institutions throughout the country has launched its program under the title of the Catholic Bible Society of America.

The group, which numbers some 100 members, got its local activities under way by placing 275 Bibles in rooms at St. Paul's Hospital in Dallas, Texas. Later it plans to place around 100 more Bibles in the institution.

On hand for the distribution was Bishop Thomas K. Gorman of Dallas —Fort Worth, who has agreed to serve as honorary chairman of the society.

President of the group is Mrs. James S. Adams, long active in Bible lecture classes in Dallas. She said its program will be comparable to that of the Gideons International, an association of Protestant businessmen which places Bibles in hotel rooms and other places.

Batak University Aided

The Ford Foundation has approved a grant of $282,000 to Nommensen University in Sumatra for a four-year program to strengthen and develop its Faculty of Economics. The school was established three years ago by the Batak Church, largest Protestant body in Indonesia.

The grant was announced in New York by the National Lutheran Council, which will administer it under a cooperative relationship with the university.

Joseph M. McDaniel, Jr., secretary of the Ford Foundation, said the gift represented "an important effort to assist in the improvement of higher education in Indonesia."

He said the funds will be used to finance visits of professors from America, fellowships to Indonesian students for post-graduate work in the United States, and the purchase of books and equipment for the university.

Under its agreement with Nommensen, the NLC's responsibilities will include the recruitment of the visiting faculty members from America; the assignment, programming, supervision, and welfare of graduate students in the United States, and the specific book purchases and shipments.

The program has already been launched with the arrival of two American professors at Nommensen for two-year assignments. They are Dr. Rufus Logan, head of the Department of Economics of Gustavus Adolphus College, St. Peter, Minn.; and Dr. William A. Withington of the University of Kentucky, a specialist in the field of geography.

Southerners in Canada

Fifteen ministers of the Southern Baptist Convention in the United States will conduct a two-week revival in southern Saskatchewan early next year.

The revival will be held in cooperation with the Baptist Union of Western Canada. The union is one of the three constituent groups in the Baptist Federation of Canada.

Arrangements for the revival were completed at a recent meeting of the executive committee of the Baptist Federation of Canada held in Edmonton, Alta. Three representatives of the Southern Baptist Convention were present.

The revival services will be part of a five-year program of the Baptist Union that seeks to build at least 50 new churches in western Canada, particularly in the oil field areas.

Crisis for City Church

Most churches in cities of 250,000 or more are either in a state of crisis or moving in that direction, a Protestant Episcopal official told the first American Baptist Urban Convocation in Indianapolis.

The Rev. Dr. G. Paul Musselman of New York, director of the Department of Christian Social Relations National Council of the Episcopal Church, said "we know now an alleged return to religion in America is being matched in an alarming degree by flight from institutional religion in many of our city areas."

He said the urban church in cities of 50,000 or over is "not only not sharing in the alleged rising tide of churchgoing but is usually battling, somewhat ineffectively, against decline."

An Episcopal Church research unit that has been studying the urban church for nearly ten years, he said, found that the greater the population of a city the more rapidly communicant strength seems to decline in proportion to the total population.

"Exceptions are historic churches cathedrals, and churches with endowments," Dr. Musselman said. "But e

—RNS Photo

LABOR LEADER CHOSEN—For the first time in 20 years a labor leader was chos "Layman of the Year" by the Washington, D. C. Council of Churches. He is John Ramsay, an official of the Steelworkers Union and the AFL-CIO (right). Presenting award is Dr. Albert Shirkey, pastor of the Mount Vernon Place Methodist Church (le Looking on is Dr. Franklin Clark Fry, president of the United Lutheran Church, who was speaker at the presentation banquet.

vments are like anesthetics. They do
cure but they numb the pain."
While Protestants consider the city
urch one of their most acute prob-
ns, he noted, the Catholic Digest
published data which indicates that
an Roman Catholic churches face a
nilar problem.
Dr. Musselman said that what was
ught to be indifference to religion,
ecially in the more densely-populated
ts of cities, is actually resistance to
igion or perhaps hostility to organ-
d religion.
'One cause of this hostility to which
attach primary significance is that
motivation," he said. "People in
ny areas question our motives. Do
really want to help them or do we
ed them to keep the show going—to
y the bills?"
The Episcopal clergyman said many
y people consider the church to be
relevant."
'It can become relevant in part as
deals with their immediate living
eds, housing, race, law enforcement,
.," he asserted. "We will fail if we
primarily to build a strong institu-
n. Our job is to build a new world."

ttle Dancing, Please

A resolution urging Baptist leaders
settle "as quickly as possible" the
ue of whether dancing should be
rmitted at denominational colleges in
state was adopted by the North
rolina Baptist Student Union at its
th annual meeting at Durham, N. C.
The students deplored the "dispro-
rtionate amount of time and energy
en this issue as opposed to the vital
pects of our Christian witness."
They did not take any stand for or
ainst dancing on Baptist college cam-
ses.
"We believe that our witness to our
mpuses and the witness of Baptists
roughout the state is of a profound
ture," the resolution said, "and that
is being seriously impaired by the
ent over-emphasis on the issue of
ncing.
"We urge that the Baptists of North
rolina settle the issue as quickly as
ssible in order that the profound
ths of our Christian faith may be
en their rightful emphasis."

SEMINARY PRESIDENT INSTALLED—Dr. Alfred H. Ewald (right), former president of the Minnesota district of the American Lutheran Church, was installed on Nov. 6 as president of Wartburg Seminary, Dubuque, Ia. Officiating at the installation was Dr. H. F. Schuh, president of the ALC.

Parents in Sunday School

Church school days have started all over again for parents in many New England communities as the result of a movement to encourage the whole family to attend Sunday school classes.

Separate Sunday school classes for parents and children are now being conducted in more than 100 churches, it was reported in Boston.

The Rev. Norman S. Townsend of East Greenwich, R. I., New England representative of the National Sunday School Association, spoke enthusiastically of the program.

Names in the News

• The Rev. Dr. Fredrick R. Knubel, 60, president of the United Lutheran Church's New York Synod, died October 22. He was the son of the late Dr. F. H. Knubel, former president of the ULCA.

• Samuel H. Hunziker, a layman of the American Lutheran Church from Stockton, Calif., has accepted the position of editor of *The Western Lutheran* with headquarters in Portland, Ore. The newspaper, a joint effort of the several Lutheran synods on the West coast, has been edited for the past 20 years by the Rev. Elmer Johnson, a pastor of the Augustana Lutheran Church.

• The Rev. Meryl H. Ruoss of New York has been named executive secretary of the National Council of Church's Department of Urban Work.

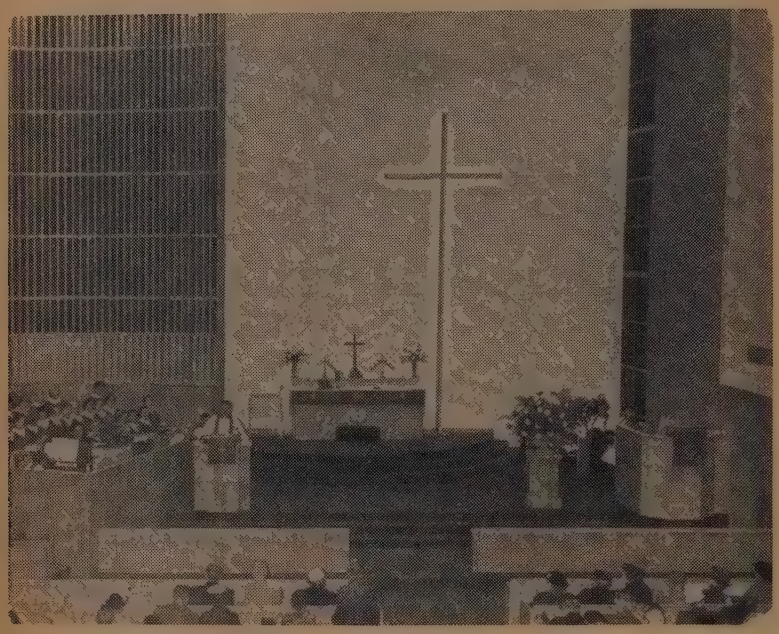
• The Rev. Dr. Paul Andreen, 65, well-known pastor of the Augustana Lutheran Church, died in Minneapolis on October 22. His most recent pastorate was in New Windsor, Ill.

• Mr. and Mrs. Fred Graumann, members of St. John's Lutheran Church in Granite, Okla., were named by their state as the Nebraska Golden Anniversary Farm Family. One of their eight children is a pastor in the Lutheran Church-Missouri Synod.

• Bishop Ansgar Nelson, Danish-born Roman Catholic prelate, has become head of the Stockholm, Sweden Catholic diocese. Converts to Catholicism in Sweden number 75 to 100 a year, according to reports.

• Ruth St. Denis, who considers herself a "rhythmic evangelist," danced in a New England church for the first time in her 51-year career. Although the dance was scheduled for the church parish hall, when the crowd became larger it was transferred to the sanctuary.

•Mother Marie Wolf, believed to be the oldest deaconess in the world, celebrated her 104th birthday at Neuendettelsau, Germany, recently.



Central, Tacoma, Washington, Dedicates New Church

More than 2,500 persons attended the three services on dedication day in October at Central Lutheran Church, Tacoma, Wash.

The new half-million dollar church of contemporary design is the second home of this 30-year-old congregation. The first building, the old First Presbyterian Church was purchased by a group of Lutheran laymen who organized Central Church in 1925 under the direction of the ELC Board of Home Missions. Three years ago orders came from Pierce County Commissioners to vacate "old Central" to make way for a County-City building. The last services were held in the church in 1955, and the congregation moved to a Seventh Day Adventist building for the interim.

Meanwhile Central Church's officers and their pastor, the Rev. R. H. Redal, had to enter a court fight to be awarded a fair price for their old church. When this was received, ground breaking services were held and construction began on the new church.

Nave of the new church has a seating capacity of 800 and the memorial chapel, 100. There are 27 Sunday school rooms. The lower level has three lounges, a large social hall, kitchen, nursery, and music room. Feature of the chancel is the 21 by 8 foot cross on the wall behind the altar. Hand carving on the altar and chancel furnishings is by Fred Rice, one of Central's members. Windows of the lower nave are rebuilt from the windows of the old church.

Central's rebuilt organ was also dedicated. One of the oldest instruments in the Pacific Northwest, the Central organ was completely rebuilt for dedication day.

Dedication rites were conducted by Dr. H. L. Foss, president of the Pacific district. Other speakers included the former Central pastors; the Rev. Roy Olson, Dr. E. M. Hegge, and the Rev. A. L. Rustad.

Large Bequest to ELC

Institutions of the ELC shared generously in the estate of Jacob Samuelson of Seattle, Wash. whose will was filed recently. Largest recipient was Pacific Lutheran College, which received $100,000. The L. C. Foss and Josephine Sunset Homes each received $12,000. Immanuel Church, Seattle, Mr. Samuelson's home congregation, also received $12,000. The Seattle Seamen's Mission and Associated Lutheran Welfare were among the institutions receiving $2,0 each. More than $275,000 of Mr. Sa uelson's $800,000 estate went to ins tutions and charities in the Unit States and Norway.

Bus From Sponsors

ELC congregations of the No Puget Sound circuit have not forgott the congregation in Concrete, Wa which they "sponsored" in its organiz tion in 1954. At a recent circuit meeti they presented a 30-passenger bus the congregation for use in gatheri pupils for its Sunday school in t timber-cement-power valley of the S git river. The Rev. Morris Thomps is pastor of Shepherd of the Hi Church in Concrete.

Churches

Moorhead, Minn.—Trinity Chur the Rev. Oscar Anderson, pastor, ce brated its 75th anniversary with a we of services November 24-December Speakers included former pastors, I Fredrik Schiotz, Dr. Martin Anders the Rev. Sigurd Sorenson, and Rev. Erling Jacobson, as well as ma others. On November 24 Dr. A Hanson, president of the Northern M nesota district, dedicated the new org chapel windows, and chapel furni ings. Two dedicatory organ reci were played that day by Arthur Poi of Syracuse University, N. Y.

North Surrey, B. C.—More than persons attended the dedication ser of the new ELC home mission chu Christ the King, November 3. Mars Dale, president of the Canada trict, officiated and installed the org izing pastor of this parish, the J. T. Dahle. Work was begun in suburb of New Westminster in Aug

Staten Island, N. Y.—A pre-C War home affectionately known in community as "The Castle" was rec ly purchased as the parsonage of Savior's Church, the Rev. Kent K son, pastor. Men of the church reno ed the house and property. Walls of stone house are 30 inches thick. Savior's, which has doubled in size s 1953, is planning to build a church the foundation which has been use a worship center for nearly 30 yea

'COPTER PASTOR—A rather unusual sight was a fully vested pastor flying by helicopter to speak at three Chicago Reformation Day rallies. He is Dr. E. Clifford Nelson, professor of history at Luther Theological Seminary, St. Paul. Along for the ride was Dr. Nelson's son, David, center. The pilot is Robert Roth.

St. Louis Park, Minn.—The addition nearly 400 new members on one nday in November makes Westwood urch the largest Protestant parish in burban Minneapolis. The 12-year-old ngregation, of which the Rev. Nor-an Nielsen is pastor, now has 3,500 embers.

McGregor, North Dak.—McGregor urch, the Rev. Sverre H. Lundh, stor, dedicated its recently purchased rsonage on November 10. Conduct-g the rite was the Rev. H. B. Kildahl, North Dakota district vice president. e also installed the new pastor on e same day.

Rosholt, S. Dak.—The newly en-rged Bethania Church was dedicated October 20 by Dr. L. A. Pierson, esident of the South Dakota district. he new addition enlarges the seating pacity of the church by 125. The urch parlors have also been enlarged d a new entrance provides a nursery d cloak room. The Rev. A. H. G. evre is pastor.

People

The Rev. Lowell I. Torgerson, Jr., s installed as assistant pastor of Central Church, Oakland, Calif. on Reformation Sunday. The Rev. Walter Gravrock is senior pastor.

The Rev. N. C. Renslo was installed in November as pastor of First Church, Ellendale, Minn. Prior to coming to Ellendale, Pastor Renslo taught at Texas Lutheran College in Seguin and the last two years was a graduate student at the University of Texas. During this period he served St. John's Church, Stockdale, Texas, an ALC congregation.

The Rev. Jesse P. Knudson has resigned as pastor of Oslo Church, Gruver, Texas, to accept a call to Our Saviour's Church, Norway, Kansas, effective January 1, 1958.

Mr. Robert Sherwin a graduate of St. Olaf College, has joined the staff of Central Church, Portland, Ore. as a lay assistant. The Rev. Arne Christianson is pastor of Central.

The Rev. Arthur O. Pedersen was installed in November as pastor of Concordia Church, Los Angeles, Calif., succeeding the Rev. Herbert Loddigs who is teaching at the Minneapolis Lutheran Bible Institute.

The Rev. H. O. Egertson, one of the evangelists of the ELC, was one of the speakers at the meeting of the executive directors of Social Welfare who met recently at the University of Minnesota Center for Continuation Study. His topic was marriage and family relationships.

The Rev. A. H. G. Gjevre has resigned as pastor of the Rosholt, S. Dak. parish to accept a call to Rock Valle and Hawk Creek Churches near Granite Falls, Minn. effective in January.

Obituaries

Josephine Eriksen Heen, daughter of the Rev. and Mrs. Edward Eriksen, was born March 17, 1885, near Wegdal, Minn. In 1914 she married Christopher G. Heen, superintendent of schools at Des Lacs, N. Dak. Later the family moved to Minot, N. Dak., where Mr. Heen continued in school work. Following Mr. Heen's death in 1940, Mrs.

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Heen served for twelve years on the staff of the St. Olaf College Cafeteria at Northfield. She also lived for some time at Edmonds, Wash., and was a charter member of Christ Church there. Mrs. Heen died September 12. Funeral services were at East Side Church, Sioux Falls, of which her son, Selmer M., is pastor, and at First Lutheran, Minot. Survivors include two sons and a daughter.

Mrs. Anna Flaskerud Storvick, widow of the late Tosten A. Storvick, died at Albert Lea, Minn., Oct. 8, 1957, at the age of 79 years. Funeral services were held at First Church, Glenville, Minn., the Rev. A. C. Korsrud having charge of the service. Dr. E. C. Reinertson, president of the Southern Minnesota District spoke on behalf of the district; a son, the Rev. Alfred O. Storvick, on behalf of the family. Burial was at Round Prairie Cemetery. Survivors, besides Pastor Storvick, include three daughters and one son.

The Rev. Lauritz Rasmussen, retired pastor of the ELC, died October 21, 1957 at Parkland, Wash. Born in Denmark, he came to the United States in 1895. He was ordained to the ministry in 1908 and served congregations at Coos Bay, Ore., and Burlington, Wash. Following his retirement in 1941 he moved to Parkland. Services were held at Trinity Church, Parkland, Oct. 24. conducted by the Rev. Erling C. Thompson, pastor. He is survived by his wife, two daughters, and one son.

David Olson, Burlington, Wash., died Sept. 13 at the age of 87 years. Funeral services were in Burlington with burial at Mason City, Iowa. Mr. Olson managed farmers lumber yards in Lake Mills, Ia., and Kenyon, Minn., for many years, and also his own lumber company in Mason City, Ia. He is survived by one daughter and two sons.

Changes of Address for ELC Pastors

G. Gabrielson, Wyndmere, N. D., 10-2-57

Sheldon Hermanson, 3615th Fly Trg. Wg., Craig, AFB, Alabama, 11-1-57

Leonard K. Johnson, 6008 Bellevue Ave., La Jolla, Calif., 10-31-57

A. C. Korsrud, 14318 Gilmore St., Van Nuys, Calif., 11-18-57

Marcus J. Mork, 2114 29th Ave. S., Minneapolis 6, Minn., 10-31-57

I. O. Melom, 1000 11th Ave., Granite Falls, Minn., 10-31-57

HONOR CIRCUIT PRESIDENT—ELC churches of the Atlantic circuit recently honore their circuit president, the Rev. C. O. Pedersen with a gift of a 1957 Pontiac. Past Pedersen has been active in the work of the circuit for more than 40 years. The occasi was his 70th birthday. Shown are, left to right, the Rev. Carl Sheie, circuit secretary; t Rev. Kent Knutson, first vice president of the circuit; Mrs. Pedersen; Pastor Pederse the Rev. Winfield Johnson, circuit financial secretary; the Rev. K. Roy Nilsen, seco vice president; and Rudolph Odland, treasurer.

L. G. Mathre, 4125 N. Barr St., Oklahoma City, Okla., 11-10-57

Paul D. Sather, 810 4th Ave., Longmont, Colo., 11-1-57

Newly Ordained

Harold O. P. Engen, Fort St. John, B.C., Canada, 10-3-57

Evangelists' Schedules—December

H. O. EGERTSON:

3-8 ..... Centuria, Wis.
Donald Sneen, Pastor

P-T-R Mission

1-5 ..... Brookings-Madison-Watertown Circuits *Evangelism Staff Participating:* Oscar C. Hanson, Allen V. Lee, Carl Opsahl, Conrad M. Thompson, and Oscar E. Engebretson.

CORRECTION: The Branch Mid-Winter Evangelism Conference to be held at Denny Park Church, Seattle, will begin on Jan. 29, 1958, not the 30th as previously announced. It will continue through February 2.

The Moorhead Conference at Concordia College will be conducted on February 5-9, 1958.

Parish Conservation Servi

(Formerly The Placement Service)

The Parish Conservation Service of T ELC serves many people each year. Re the listings below. They may be of value you or someone that you know. The me of the propositions advertised have not be investigated and the Parish Conservati Service assumes no responsibility in t matter. Send your ads and communicatio to: The Parish Conservation Service of T ELC, 422 South Fifth Street, Minneapo 15, Minnesota. (Refer to ad number wh inquiring.)

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re. 3½ mi. from town. 1 mi. to Lutheran h. Bldgs fair. Selling to settle estate. ediate possession. 539-2A

7 acres in Murray Co., Minn. Good bldgs good black soil. $190 per acre. $5,000 , $5,000 Feb. 15. March 1st possession. 539-3A

½ acres good land. Strictly modern and home. ¾ mi. to town. $250 per SW Minn. Health reasons for selling. 539-4A

Cent. Minn. 233-acre farm for sale. ni. from good town and Lutheran church. good bldgs. At least 190 acres fine lying School bus and mail service about 200 om door. Price: $120 per acre. Terms e arranged. 539-5A

adjoining, very productive farms in S . 283 acres and 270 acres. Over 425 acres r cultivation. Can be purchased as one Good bldgs. Lutheran community with utheran churches within 4 mi. Priced nably with terms available. 539-6A

r sale or rent—240-acre farm in Chip- Co., Minn. On tar road to town, church school. REA, 2 wells and full set of bldgs. 539-7A

nesses

ur-in-one setup—home, cafe, gas station cabins in SW Minn. Priced for quick —$17,000 due to ill health. $10,000 will le. 539-8C

rniture store in Red River Valley in . County seat city of 2200. Predominant eran community. 2 floors for display room. ediate possession. Exc. schools and church- 539-9C

ocery business located 50 mi. east of Twin s. Friendly community. ELC church. Nice above store. Ill health reason for selling. 539-10C

Positions Wanted

perienced man desires work as custodian urch, children's home or other institu- Available at once. 539-11E

perienced man desires work as nurses aid spital or old people's home. Private home d also be considered. 539-19E

Help Wanted

omen to help cook in cafeteria in Luther- llege in S Minn. Good salary plus board room. 539-12F

derly semi-invalid lady desires woman ve in and help with light housework. fine home. In N Minneapolis. 539-13F

utheran house mother, 25-40 yrs of age. care for and guide teen-age boys. Re- s good health, energy. Cash salary plus d and room. Liberal vacation and time off y. 539-14F

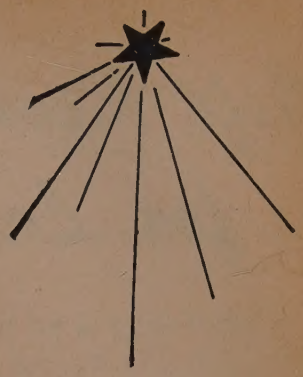
ngle man for farm work. In Iowa. 539-15G

portunity available for a good cafe opera- n W N. Dak. city. 539-16G

anager for creamery in WC Minn. town large Lutheran congregation. New con- ated school with 4 yrs H. S. Creamery od financial condition. 539-17G

utheran houseparent: Man, 25-40 yrs. of Help provide care and guidance for boys. ires good health, energy. Cash salary room and board. Liberal vacation and off policy. If married, employment possi- es for wife. 539-18G

Filmstrips for the Christmas Program



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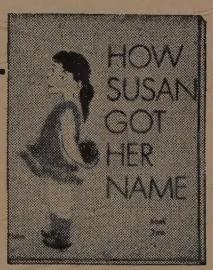

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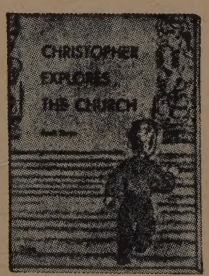

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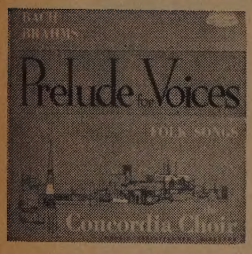
A high-fidelity recording by the Norman Luboff Choir. 22 carols including Oh Tannenbaum — O Holy Night — Coventry Carol — What Child Is This — The Twelve Days of Christmas — Baloo Lammy — Silent Night — Joy to the World.

One 12-inch **33⅓ rpm** **$3.98** **Code 24-6466**

SONGS OF CHRISTMAS

Smaller selection of above — 6 carols.

One 7-inch **45 rpm** **$1.49** **Code 24-456**



PACIFIC LUTHERAN COLLEGE — CHOIR OF THE WEST

Gunnar J. Malmin, director

Carol of the Drum — Alleluia! We Sing with Joy — Jesu, Priceless Treasure — Advent Motet, Entrance Scene — Our Father — An Apostrophe to the Heavenly Hosts — Hodie, Born Today — Song of Mary — I Will Lift Up Mine Eyes — Nunc Dimittis.

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CONCORDIA CHOIR ALBUM CDLP-6 "Prelude for Voices"

Paul J. Christiansen, director

Recorded from their 1957 concert tour, when the Concordia Choir won the acclaim of critics throughout the nation.

Mexican Christmas Procession — While Angels Sing — Mary Sat Spinning — Little David Play on Your Harp — Blessing, Glory, and Wisdom — Mein Jesu — Who With Grieving Soweth — The Last Spring — Preludes for Voices — O Savior, Throw the Heavens Wide. High Fidelity.

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O HOLY NIGHT and JESU BAMBINO

Sung by Charles Turner, tenor.

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MESSIAH, Handel — Complete

Sir Malcolm Sargent, conductor; with Elsie Morison, Richard Lewis, Marjorie Thomas, Norman Walker, The Huddersfield Choral Society, and the Liverpool Philharmonic Orchestra. A high fidelity Angel recording.

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HIGHLIGHTS FROM THE MESSIAH

Sir Thomas Beecham and the Royal Philharmonic Orchestra, the Luton Choral Society and special choir.

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SPIRITUALS BY THE TUSKEGEE INSTITUTE CHOIR

William L. Dawson, director

A high-fidelity recording of 15 better-known spirituals, including Mary Had a Baby — Behold the S — Deep River — There Is a Balm in Gilead.

One 12-inch **33⅓ rpm** **$3.98** **Code 24**

THE GRAND OLD HYMNS

Stuart Hamblen with choir and orchestra conducted by Paul Mickelson. 12 favorite gospel songs including How Great Thou Art — The Old Rugged C — What a Friend — Amazing Grace.

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CHRISTMAS CAROLS ON THE OR

Virgil Fox, organist

A high fidelity recording of 16 carols inc O Come, O Come, Emmanuel — Jesu Bamb Angels We Have Heard on High — The Nowell — Silent Night — The Snow Lay on Ground.

One 12-inch **33⅓ rpm** **$3.98** **Code 24-**